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SERVICE

UNDER THE COVENANT

By [✓]SIDNEY PERLEY

O Salem, let your children live
In peace the world can never give;
The peace of those who do God's will
And see his kingdom coming still.

ALICE O. ATWOOD

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PREFACE

THIS little book is the result of an examination of the Bible to learn, if possible, the purpose of the whole book, as it appeared that the New Testament must be a continuation of and related to the Old Testament.

Unaffected by sectarianism and conventional influences, incidents and statements and apparent teaching which might shed light upon the purpose of the Supreme Being in his treatment of mankind were noted; and it soon appeared that it was to bring men into harmony with himself by means of human instruments, which would culminate in a nation whose object is to bless the world. Race counts for little in its constituency, although the promise was made to Abraham, then limited to Isaac, then to Jacob, and finally to Ephraim and Manasseh. The citizenship of the new nation is based upon spiritual fitness.

The history of post-Bible times was not contemplated until the examination of the Bible was completed, and then the development of christianity in subsequent centuries naturally followed. Local pride must not be charged to the writer as having prejudiced his thought or purpose. The facts of history can be readily ascertained.

The main reason for issuing this little book is to cause men to think, as to themselves and others personally, and to their Father, and to America. The subject is the greatest in the world.

Salem, Mass., Oct. 28, 1921.

SERVICE UNDER THE COVENANT

INTRODUCTION

DESPITE the illimitation that we give to the range of thought, there is one direction at least where it is powerless to penetrate the wall of the unknown and, at least in this life, the unknowable, and learn from whence originated all things. System after system of universes were revealed to the naked eyes of the ancients, and telescopes have multiplied their number, and increasingly powerful instruments add to them so many more distant constellations that man despairs of ever learning even their number or whether there is any limitation to the grand system, or what are the boundaries of space.

Thought and imagination fail to comprehend the possibilities and probabilities as well as the known facts as to stellar worlds. It is apparent that they are not accidents, but for innumerable ages have been pursuing their courses in obedience to fixed laws. The system is so great and grand that it is a question whether we wonder most at the origin of the universes or the perfect laws that govern them.

There must have been a beginning, and from what did this matter come? There is never a suggestion even that there was any other material thing, and in this again is met the unknowable idea of creation. The thought of such production cannot be grasped. Even biology must have a germ.

The power or being that thus brought such great and wonderful things into existence is beyond our comprehension. Whatever it was, it was at least supreme, not only in its power over what was but over what was not, bringing out of what seems to be not existing the great universes that are.

Calling that being what we will, thinking of it as we will, we cannot get away from the conclusion that it was not only powerful but conscious, possessed of such a vast comprehension, judgment and knowledge that those great creations were not cast adrift without course or rudder, but were endued within themselves with natural laws and orders and movements that would suffice forever,—not only giving them longevity but enabling them to accomplish the purpose for which they were created. It is useless to consider for a moment that the being that could produce such things was simply capricious and had no purpose in doing so.

THE BIBLE.

The book, or collection of books, we call The Bible, or The Holy Bible, treats of creation, and especially of our solar system, and of man on our planet. Whether life in any form exists or ever did exist on any other sphere is not suggested; it is confined strictly to the earth and to man.

Whatever we may think, rightly or wrongly, about the existence of a supreme being, call it what we may, anyone who has studied The Bible must be convinced that the volume is a unit, and that the history and suggestions it purports to convey indicate a master mind and power. It reveals to the untrammelled student a plan of eternal significance, covering all time and including all peoples, and relating to the broadest physical, intellectual and spiritual interests.

The Bible is a wonderful collection of records and

letters, sometimes evidencing the fallibility of the human hand and head which committed it to writing; but under and through it all is manifested a plain and godlike purpose.

The authorship of much of it is in doubt, and the dates of writing are only approximate, but there is no question that it purports to give history, of the kind and extent that is limited to its general subject. In several places in The Bible the authors give reasons for writing their portions of it, which are simply these, that man should have not only the spiritual admonitions within him, but its ocular reminder, through written history, of the attitude of the supreme being toward man, and of man to man in the past.

GOD'S EARLY DEALINGS WITH MAN.

The first chapter of Genesis purports to be a brief sketch of the creation of the earth and of its vegetable and animal life, including man. Man is shown here to be an animal, but of a distinctive kind. God, the supreme being, it is alleged, made man in his "image," after his "likeness," out of the dust of the ground, and breathed into his nostrils the breath of "life." Man thus became a "living soul"; and was given dominion over earth's living things.

Adam, as man is there called, is represented as an earth-man, and yet with such a nature that he can intelligently associate and commune with his maker. The meaning is apparent that when we read that God breathed into him the breath of "life," man was made, not only "a living soul," but one in the image or likeness of God. It is not the purpose of the writer to pursue the subject of the resemblances between God and man, but merely to say that the suggestion is that man, the animal, became endowed with the attributes, knowledge and power of

God, not only like him, but an actual part of himself. It was God's life that made man a living soul. The significance seems to be that every one descended from Adam, as well as himself, is a living soul, having the life and attributes of God, in a degree that even the author of the Pentateuch hardly apprehended,—a relationship that can never be destroyed any more than a natural son can lose that relationship to his natural father. The son may refuse to acknowledge or heed the relationship of the father, but the fact of the relationship and duty remains.

The author of the book of Genesis describes how God gave to Adam everything that was needful to continue his perfection. The writer does not suggest or consider what might have followed if this innocent life in the garden of Eden had continued; his duty was to record facts as to him they seemed to have occurred. Speculation never appears in The Bible; and the statements are brief and direct, and rarely explanatory.

THE BREACH.

There came, oh, how soon, the slight breach of a command which seemed of little consequence to the pair, but the knowledge that they had been disobedient estranged them from their great and loving benefactor. When the hour came that Adam was wont to be at service in the garden, in the cool of the day, he knew that God could be depended upon to be there, and instead of coming into his presence gladly both Adam and Eve hid themselves. God knew the estrangement, and in a moment the idea of Eden then and there had already vanished. From that time on, man has tried to hide himself from the omniscient one. Thus is the meaning of the fall expressed in Genesis. Any thing,—word or deed or even thought,—that is not adjusted to that of God produces estrangement and is sin.

Thenceforth, men would not toil in love, but nature even would seem to put obstacles in their way, as might be imagined, to make their lot harder. Ah! the briars and the weeds were there before,—but what were such things to hearts attuned to the Infinite!

WITHOUT LAW.

Adam and Eve had failed to keep from the breach of the one little prohibition, of which they would not have thought for a moment until suggestion came, and uncertain knowledge and ocular demonstration produced an effect that God and men have ever since been trying to counteract. The purpose of the Scriptures and of the New Testament is apparently confined to the plans and attempts to overcome the great error of that day.

Adam and Eve found themselves without Eden and without law. They had offended him who was everything to them; and trouble seemed to loom up in every direction. Henceforth, life was a burden, and sorrow its daily companion. Why, it may be asked, did God make such prohibition and allow such temptation? The Scriptures give no explanation, and why should any one now vouchsafe any opinion, unless from the perspective that the lapse of time has given and the increase of knowledge of spiritual life and methods he may be better qualified to answer? And that answer must be, if any dare be made, that if God desired to have an innocent race without the experience of temptation, he would have simply duplicated the hosts of angels that do always behold his face; and hints throughout The Bible suggest that whatever the original purpose of man upon earth, the end of it all points to a certain consummation,—a race of those who have been tried and finally have overcome.

Without the conscious personal presence of God and without given law, Adam and Eve entered a new kind

of life, feeling now responsibilities and limitations and natural tendencies which had been theretofore unrealized, if indeed existent. The birth of children, and the jealousy of Cain, and finally the murder of Abel, were followed by flight and the great change in human character that occurred in Cain,—the ability to conceal his thoughts and assume an innocence he did not possess.

Without law, except that within their hearts, men ruled who could rule, “the earth was filled with violence,” the stronger destroyed the weaker, until it was a case of the survival of the brute. “There were giants in the earth in those days. . . . God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually.”

According to the given ages of the patriarchs, this continued for sixteen hundred and fifty-six years, until Noah, whom God had favored in making him an instrument of the world’s physical salvation, prepared the ark in which he was saved with his family and the animals, when the flood came and swept the people away.¹

NOAHIC PERIOD.

After the flood had receded from the earth, still without given law for their own government, Noah and his children lived on, but now under a promise that a flood should never again overspread the earth. Noah lived three hundred and fifty years after the flood; and he had scarcely been laid to rest when his people agreed to make “a city and a tower, whose top may reach unto heaven,” and a name for themselves. They were scattered abroad through the confusion of their language, and the partly-

¹ Noah’s father had been dead five years, but his grandfather, Methuselah, was apparently drowned in the flood, at the age of nine hundred and sixty-nine years, refusing to believe the message of his grandson that rain would descend and cover the hills. He had never known rain, apparently, as mist had hitherto watered the earth.

built tower of Babel remained as a monument to their selfishness and unbelief in the promise that "the waters shall no more become a flood to destroy all flesh."

For several generations the people were scattered abroad without any law or order of life or government given by God, save that implanted in the human breast. Up to this time, the redemption of the race seemed hopeless and its attempt apparently abandoned.

THE GREAT PLAN OF REDEMPTION

THE one ultimate and sure plan of elevating the human race, not to its original condition, but to the strength and character of victors over self, is first revealed in the beginning of the twelfth chapter of Genesis, and gradually unfolded throughout the old Scriptures and the New Testament. It is wonderful in its conception, and contains within itself the elements of success.

The first eleven chapters of Genesis cover more years of historical chronology than all the rest of The Bible. These chapters are generally superficial in statement, and are merely introductory to the great plan of redemption.

From the first, it is apparent that salvation must come through human instrumentality. Men must be used to affect their fellows, by their lives and teachings. Law and orders from an unknown source can never touch the heart as personal human influence and sympathy.

THE CALL TO ABRAM.

Terah, of the ninth generation from Noah, lived in Ur of the Chaldees, and among his sons was one named Abram. The family removed to Haran, in Mesopotamia,¹ and while there this eventful message came from God to Abram: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."²

¹ Acts vii:2.

² Genesis xii:1-3.

Abraham did not even know whither he was going,¹ but went as he was led, by some way not mentioned in the records. Probably only so much of the plan was revealed to him at a time as was necessary for his guidance. So God's plan has been always to unfold only so much of the future as is necessary, as it is infinitely better to trust than to know. Abram was only told that his descendants would become a great nation, that his name would be great, and that he would be the means of blessing to all the families of the earth. How, or when, or where, he was not informed. The orders were sealed, and could only be opened when the time came for each to be known.

To no other person in all history has God made such a promise,—a promise, like that of the rainbow, without condition. Nations had never existed to be blessings to other nations or families of the earth. The promise involved a wonderful and unique existence and purpose. Abram may have tried to think how this could be, but he could not have understood or fully sympathized with such a result if he had been told. Nevertheless, he started out, and was led to the land of Canaan.

This school of God, thus originated,—this normal school, if it may be so called,—had for its first pupil this untrained Abram, not such a person as many would have selected for the work before him, but the infinite mind knew the material needed. He was human, indeed, and from the first failed to obey. Avaricious Lot, his nephew, undoubtedly knew of the promise and wished to share in the great fortune of his uncle Abram. Abram permitted Lot to go with him. This initial disobedience soon bore bitter fruit; and Abram's life was ever tending southward until he had fully entered into Egypt. By degrees, he had departed from the mountains and drifted

¹ Hebrews xi:8.

into the low region of the Nile; and when he was there Abram's deceit caused Pharaoh to expel him from the land. Back to Canaan, Abram came, from this first great lesson, and Lot clung to his flocks and herds until the separation had to come. Lot became a part of Sodom, but Abram remained in Canaan, and thus ended the second lesson, which he must frequently have recalled during the several troubles he suffered subsequently on account of his association with Lot.

THE PROMISE OF THE CHILD.

At this period, and not before, the Lord said to Abram, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, shall thy seed also be numbered."¹ Sarah, the wife of Abram, had passed the age of motherhood, but Abram was repeatedly reminded, by the Lord, that it was the natural son of Sarah and himself through whom the blessing was to come, and at last confirmed the promise of the son by changing his name from Abram, "the high-father," to Abraham, "the father of a multitude."

The promise was also increased, "for a father of many nations have I made thee."² Abraham could see no way for the fulfilment of this promise, except through Ishmael, his child by the bond-woman Hagar; and Abraham said to God, "'O that Ishmael might live before thee!' And God said, 'Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting cove-

¹ Genesis, xiii:14-16.

² Genesis xvii:5.

nant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.' ”¹ Isaac was born.

Ishmael was separated from the freeborn, “For in Isaac shall thy seed be called.”

THE OFFERING OF ISAAC.

In God’s school, the greatest lesson is faith. Abraham had learned his early lessons, but a harder one was at hand. The child of the promise had been born, but now came a command that, if obeyed, would annul all that the promise implied: “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”² This was the only offspring of his beloved Sarah, the child of their old age, and the one through whom the promised seed must come. The order was so irreconcilable with the events that had just occurred,—it would rob Abraham and Sarah of the comfort of the lad, be opposed to all human instincts and affection, and the promise, so beneficent and grand and wonderful, would never be fulfilled. Nevertheless, Abraham did not waver. Faith in the promise and goodness and righteousness of God rose triumphant over selfishness, affection and doubt. And at the crucial moment, when Abraham had made full proof of his faith, he was excused from further trial at that time. Then followed the increased promise, always without condition, “By myself have I sworn, saith

¹ Genesis xvii:18-21.

² Genesis xxii:2.

the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice,"¹ In this promise appears the first reference to the promised possession of "the gate of his enemies."

It is interesting and important to observe here, that when the servant of Abraham went to Nahor, in Mesopotamia, where he met Rebecca, whom he sought as a wife for Isaac, at her departure with the servant her brother and mother refreshed her memory concerning this promise, saying: "Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."² The servant may have rehearsed to Rebecca's family the history of Isaac, and of the promises of Jehovah, concerning the vastness of the number of his descendants and of the ultimate triumph, in whatever form it might appear, of the loss of opportunities and advantages of those who were opposed to them, and the possession of the same by this seed of Abraham. How ready Rebecca was to share in the glory of her mission as the wife of Isaac and the mother of the promised people; and her nearest of kin wished her Godspeed in her new career.

ISAAC.

Abraham died and Isaac came into possession of his father's place as head of the promised multitude. Isaac and Rebecca dwelt in Canaan, and twins were born to them. There came a famine in the land; and the Lord said to Isaac: "Go not down into Egypt: dwell in the

¹ Genesis xxii15-18.

² Genesis xxiv:60.

land which I shall tell thee of : Sojourn in this land, and I will be with thee, and will bless thee ; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father ; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries : and in thy seed shall all the nations of the earth be blessed ; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.' And Isaac dwelt in Gerar."¹ The twin sons of Isaac and Rebecca were Esau and Jacob. Esau was the first born. Caring for the free life of the woods, he underestimated the preeminence of birth and property values. On one occasion, when Esau returned from the field, hungry and tired, Jacob had a mess of pottage, and Jacob offered to give him the greens for his birthright. The bargain was quickly closed, and Jacob received the birthright that had belonged to Esau as the first born. When Isaac was old and his eyes were dim Jacob deceived him, with the assistance of his mother, by palming himself off as Esau, and by so doing received the blessing which Isaac had intended for the first born.

JACOB.

When Jacob was about to go to Padan-aram, Isaac bestowed upon him the blessing that God gave to Abraham, who gave it to Isaac, and now Isaac to Jacob, saying, "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people ; And give thee the blessing of Abraham, to thee, and to thy seed with thee : that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."² On his way to Padan-aram, Jacob spent the night at the place he named Bethel, because there God

¹ Genesis, xxvi:2-6.

² Genesis xxvii:3-4.

spoke to him, in a dream, and repeated to him the covenant and promise made to Abraham and to Isaac. With a stone for his pillow, he lay down and slept. God said to him: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."¹ Early in the morning, Jacob took the stone² which he had used for a pillow and set it up for a pillar, pouring oil upon the top of it.

The long story of the winning and getting of Rachel for his wife shows what a lesson Jacob received, but, apparently, he profited little by it in character, as he by deceitful tricks matched the wiles of her father relative to property.

Then came the angel who wrestled with Jacob and was defeated. The angel asked to be allowed to depart. Jacob believed the wrestler to be God and said, "'I will not let thee go, except thou bless me.' . . . And he said unto him, 'What is thy name?' And he said, 'Jacob.' And he said, 'Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.'"

After Jacob had finally left Padan-aram with his family and servants and cattle, and pacified Esau, he entered Canaan. There, God appeared to him, and

¹ Genesis, xxviii:13-15.

² This stone is said to be the veritable stone which, later, Solomon carried to Jerusalem, and is now under the coronation chair of England.

changed his name as the wrestler had done and repeated the promise made to Abraham and Isaac, "Thy name shall not be called any more Jacob, but Israel shall be thy name': and he called his name Israel. And God said unto him, 'I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.'"¹ A new element appears in this promise, namely, that "a nation and a company of nations shall be of thee."

Jacob came unto Mamre, where his father dwelt; and the reconciliation of Esau and Jacob is beautifully suggested in the account of the death of Isaac, which says: "and his sons Esau and Jacob buried him."

Rachel, the wife of Jacob, was the mother of only two of Jacob's twelve sons, Joseph and Benjamin, who were, of course, the peculiar objects of their parents' affection.

SLAVERY IN EGYPT.

Another famine was severe in Canaan, and Israel with his family went down into Egypt for bread. The fact that there was no objection offered by God signifies that a purpose was to be accomplished by this plan. The story is well known,—how Joseph was next to Pharaoh in authority in Egypt, and identified his brothers, and demanded the visit of his younger brother Benjamin, and how subsequently his father and the rest of the family had gone into Egypt. All went well in the new associations for seventeen years, when Israel was taken with his last sickness. Joseph took his sons, Manasseh and Ephraim, and went to his father's bedside. Israel sat upon the bed, and said to Joseph: "'God Almighty ap-

¹ Genesis, xxxv:10-12.

peared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee in Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.' And Israel beheld Joseph's sons, and said, 'Who are these?' And Joseph said unto his father, 'They are my sons, whom God hath given me in this place.' And he said, 'Bring them, I pray thee, unto me, and I will bless them.' Now the eyes of Israel were dim for age, he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, 'I had not thought to see thy face: and, lo, God hath shewed me also thy seed.' And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, 'God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day. The Angel which redeemed me from all evil,

bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth.' And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him : and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, 'Not so, my father : for this is the firstborn ; put thy right hand upon his head.' And his father refused, and said, 'I know it, my son, I know it : he also shall become a people, and he also shall be great : but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.' And he blessed them that day, saying, 'In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh : and he set Ephraim before Manasseh. And Israel said unto Joseph, 'Behold, I die : but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.'"¹

Then, Joseph's brethren came, and their father said to them, "Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob ; and hearken unto Israel your father." Israel then told them of the future of each one. Of Joseph he said : "Joseph is a fruitful bough, even a fruitful bough by a well ; whose branches run over the wall : The archers have sorely grieved him, and shot at him, and hated him : But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob ; (from whence is the shepherd, the stone of Israel :) Even by the God of thy father, who shall help

¹ Genesis, xlviii:3-22.

thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."¹

Israel died. Later, Joseph died, and his brethren and their families continued to live in Egypt. The children of Israel increased in such numbers that the new pharaoh, who knew not Joseph, nor cared for his family, was alarmed lest the people of Israel would become masters of Egypt, and a system of slavery was instituted. He adopted various measures to retard or wholly stop their increase.

THE RELEASE.

To accomplish this result, Pharaoh ordered that every son that should be born be cast into the river. While this edict was in force, Moses was born. His mother, in order to save him, made a little ark of reeds, laid the babe in it, and placed it in the river where and when the daughter of Pharaoh was wont to bathe. The princess found the infant, and was so pleased with the charm of the boy that she took him to the palace and reared him as if he were her own, although she knew he was a Hebrew.

Moses knew the slavery and suffering of his people; he knew their history and the promises of God to Abraham, to Isaac and to Jacob. Despite the fact that he dwelt in the palace of the pharaoh, his heart was with his people; and when he came to maturity, at the age of forty, "he went out unto his brethren, and looked on their

¹ Genesis, xlix:22-26.

burdens." His endeavor to help them failed in his first attempt to examine into their condition even. He was wise with the learning of Egypt, but lacked patience and other preparation necessary to achieve great results. At the first act of injustice he saw done to a Hebrew, he lost his temper and murdered an Egyptian. He fled for his life to the land of Midian. This would-be leader of a great people had, after his first small and futile attempt to relieve his race, become a vagabond. He became, finally, a shepherd in the wilderness.

The Hebrews knew not that the four hundred and thirty years they had spent in slavery in Egypt was a course of training in God's school. Moses learned how useless was his education in the schools of Egypt to accomplish great things,—to give release to the captive and be a leader to his people. He was now prosecuting, for another forty years, a course of preparation for his great work, not by the learning of Egypt, but by years spent with his sheep, near the desert and on the mountains, alone with God and the stars above him, with time to think and to grow patient.

This course of lessons was at last ended. What had all this training produced? Was the seed of Abraham, of Isaac and of Jacob progressing in the school of preparation; was Moses now capable of leading the people of Israel into the promised land? God prepared the test. One day, when Moses had led his flock to Mount Horeb, God spoke to him, and appointed him to be the instrument of the deliverance of his race. Moses showed much modesty, probably remembering his utter failure in a similar attempt forty years before; but God told him that he would be with him. He was willing to go, but he was sure that he could not deliver the messages required of him, because he was not eloquent, but slow of speech, although God told him that he would be his

mouth and would teach him what to say. Moses thus lost much of the prestige he would have had with Pharaoh as well as with his own people. God said to him, "Your brother Aaron can speak well, and I will send him to you to be your spokesman."

Aaron was probably in the land of Goshen, and God had already said to him, "Go into the wilderness to meet Moses." It is doubtful if Aaron knew what had become of his brother Moses, or why he was to go to meet him. While God was speaking with Moses, Aaron was not only on the way to the wilderness, but he forthwith came in sight, and God said, "Behold, he cometh forth to meet thee: and when he seeth thee he will be glad in his heart." Aaron was glad to see again his younger brother, and kissed him. Moses told him all the message that God had given him. With the permission of Jethro, his father-in-law, and owner of the sheep he tended, Moses returned to Egypt with Aaron. They gathered the elders of Israel, and Aaron told the people everything that had occurred and did the signs, and they believed. Then Moses and Aaron had an audience with the pharaoh, demanding that the Hebrews be permitted to go a three-days journey into the wilderness to worship. The demand was refused and followed by a plague, in which all waters of the Egyptians became blood. But the serious consequence of this condition, which continued for seven days, was insufficient to secure permission, and a plague of frogs followed. This was so alarming and disagreeable that finally the pharaoh acceded to their request, and the plague was accordingly stayed. When he saw that it was over, Pharaoh repented his coerced consent, and would not let them go. Plague followed plague,—of lice, flies, murrain, boils, hail, locusts and darkness,—until nine of them had tormented the land. None of them troubled the land of Goshen, where the

Hebrews lived. The consenting and repenting and dilatory tactics of the pharaoh were repeated until finally the tenth and last plague came. Pharaoh told Moses that he did not wish to see his face again; and the latter said, "Thou hast spoken well, I will see thy face again no more." The tenth plague was the death of the firstborn in Egypt,—not only of the people, but of the animals. Each family of the Hebrews was required to take a lamb, and "strike" its blood upon the doorposts of the houses and eat its flesh roasted on the evening of the fourteenth day of the first month, for in that night the Lord slew the firstborn in Egypt, except those of the households where the blood was found, which were passed over. This originated the sacrament or feast of the passover, which has ever since been celebrated by the Hebrew race. This terrible calamity upon the Egyptians caused the pharaoh, not only to give his consent to the release of the slaves, but the Egyptians were so glad to get rid of this cause of so much trouble and sorrow and loss, that they "loaned" to the Hebrews jewels of silver and of gold, and permitted them to carry away with them their flocks and herds,—in fact, they were privileged to take so much property that "they spoiled the Egyptians." After eating of unleavened bread for seven days, the Israelites, being about six hundred thousand, together with their flocks and herds of cattle, journeyed to Succoth. The whole movement was consummated so quickly that scant preparations for a food supply had been made; yet Moses deliberately took with them the body of Joseph, which was embalmed. God led them in a circuitous way, by the Red sea and the wilderness, with a cloud by day and a pillar of fire by night. As soon as the last plague was ended, the pharaoh repented that he had permitted the Hebrews to go, causing the loss of this vast number of valuable slaves, and he pursued them with all the chariots

of Egypt and with his army unto the Red Sea, where they were encamped. Ah, it seemed that the Egyptians would surely recover their property. The waters stretched before the Hebrews, and they had no boats. The great host of the enemy was closing up to them. The strange cry of "Forward!" came from God, who commanded Moses to lift up his hand and stretch it over the waters, which divided, and while the cloud, which had removed from the front to the rear of the Hebrews, enshrouded the Egyptians, the Hebrews passed over dry shod. The cloud then passed over the sea and resumed its place at the head of the column. Pharaoh and his army came up to the sea and was half way across when the waters came together, and all were drowned. It is no wonder that such an exhibition caused the subjects of its favor to believe in the Lord and his servant Moses, and they burst into song and music.

WILDERNESS LESSONS.

Now began a series of lessons in the wilderness school, which continued for forty years. Tests came periodically, and some of the people passed them successfully, but most failed, so sadly. First, thirst came and God proved them; next came hunger and the people longed for the flesh-pots of Egypt, and again God tested them. Judges were appointed, and God gave them written law to prove them. The ark was made to contain the stones on which the law was written, and a tabernacle, etc., were made and the priesthood and an order of sacrifices were established.

The people were proved again by Moses' absence from their sight for forty days, and they failed in the test. While Moses was gone upon the mountain, the people thought he had surely left them, and they followed the custom of the nations about them and made an idol—a

golden calf—and worshipped it. And Aaron, himself, made the calf!

THE GOVERNMENT ESTABLISHED.

A theocratic government was at once instituted. It had the elements of a written constitution, contained in the "ten commandments." The first is that God is its supreme and exclusive ruler. Then follows a statement of duties to God and to self and to each other. It was great in its simplicity, and sufficient for the government of any people.¹

Promises were made of what would immediately result if they became efficient in the school of preparation for the service that would bless the whole world. God has never wished to wait, but is ever ready to distribute his choicest blessings upon those fit to receive them. In the

¹ "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." —Exodus xx:1-17.

meantime, the training must continue, in suffering and loss. "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. . . . And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. . . . I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright. But if ye will not hearken unto me, and will not do all these commandments, . . . I will bring a sword upon you, that shall avenge the quarrel of my covenant: . . . Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. . . . And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God."¹

THE TRAINING.

There were lessons and tests all along the line. The people were unwilling to eat the God-given manna, and longed for the food which they had had in the time of their slavery in Egypt. They remembered the fish, the cucumbers and melons and leeks and the onions and

¹ Leviticus xxvi:3, 4, 8, 9, 13-15, 25, 42, 44, 45.

garlic. God yielded to their desire, and gave them quails for a month. A multitude died.

When they neared the land of Canaan spies were sent therein to learn its conditions,—the head one in each tribe except the tribe of Levi. The tribe of Manasseh (by Gaddi, the son of Susi) represented Joseph; Caleb, Judah; and Joshua, Ephraim. The spies were ordered to go into a mountain, and learn the nature of the land, the number and strength of the people, and whether they dwelt in tents or strongholds. They were required to bring back some of the fruit of the land. The twelve went to Hebron. They returned after forty days from the brook which they named Eschol (because of the ripe grapes they found there in abundance) with great clusters of grapes, pomegranates and figs. They showed the samples of fruit they had brought and reported that the land surely flowed with milk and honey; but that the people were strong and the cities walled and very great and everywhere, and they "saw the children of Anak there." Caleb stilled the people and said, "Let us go up at once, and possess it; for we are well able to overcome it." The others at once emphasized the giants, "the sons of Anak," saying that the people they saw there were of great stature. The multitude exclaimed, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?" And they said to one another, 'Let us make a captain, and let us return into Egypt.' " Then Joshua and Caleb rent their clothes, and encouraged the people not to fear the Canaanites, for "their defence is departed from them, and the Lord is with us: fear them not." But the response to Joshua and Caleb was, "Stone them!"

“And the Lord said unto Moses, ‘How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.’ And Moses said unto the Lord, ‘Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) And they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. But if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, ‘The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty.’ . . . Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.’ And the Lord said, ‘I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: But my beloved servant Caleb, because he had another spirit within him, and hath followed me fully,

him will I bring into the land whereinto he went; and his seed shall possess it. . . . Tomorrow turn you, and get you into the wilderness by the way of the Red Sea. . . . Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. . . . After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I, the Lord, have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.' . . . But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still."

Moses undertook a truce with the king of Edom, asking for the privilege of passing through his land, and promising to pay him for all damages that might ensue thereby. But the king of Edom replied that he could not grant the request, and further stated that if the Israelites came that way he would smite them with the sword. So, the Hebrews journeyed to Mount Hor. Thus, through fear and want of faith in Jehovah, they went around the obstacle instead of possessing the land.

Compassing the land of Edom, by way of the Red Sea, they came back to the place where they entered the wilderness when they fled from the Egyptians and from slavery, thirty-eight years before. The people were much discouraged because of the way.

To the king of the Amorites the Hebrews made a request similar to that made to the king of Edom, for the privilege of passing through his country; but the king refused and smote the Hebrews. The Israelites fought valiantly and captured all the land of the Amorites. The conquerors possessed the land and dwelt there. And they were also victorious over the land of the king of Bashan. The Israelites then went into Moab, and the people of the land knew of the destruction of the Amorites and feared the presence of the conquering hosts that threatened them. So King Balak sent messengers to Balaam, saying, "Behold, they cover the face of the earth, and they abide over against me: Come now, therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." God said to Balaam, "Thou shalt not go with them; thou shalt not curse the people; for they are blessed." Balak promised to pay heavily for the cursing upon the adversary multitude, but Balaam said, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. . . . How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!"¹

God repeatedly impressed upon the people that they must drive out the inhabitants of the land of Canaan; otherwise the Canaanites would cause them to sin and be thorns in their sides, etc.

¹ Numbers, xxiii:8-10.

MOSES ADDRESSED THE HEBREWS.

Just before his death, Moses reviewed to the nation the history of their doings during the last two or three years. As they were a special people of God, he exhorted them to fear God, and have nothing to do with the inhabitants of the land, but to destroy them and their altars, etc., because they would lead them away from God. "This day," said the Lord, "will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven," etc. Nothing shall resist them successfully. Moses continued: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.¹ . . . And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart. . . . And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord. . . . Thou shalt also

¹ Deut., vii:6-9.

consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.”¹ They must be true to God.

In all the wilderness life, the people were reminded that it was God that humbled them and proved them, to do them good at the latter end; “that he may establish his covenant which he sware unto” their “fathers, as it is this day.”

God preinformed the people, as they were about to enter Canaan to possess it, that they shall conquer the nations, not for their righteousness, but that God “may perform the word which the Lord sware unto” their “fathers, Abraham, Isaac and Jacob”; and Moses rehearsed the rebellions of his people; what God had done for them, his chosen race; and exhorted them to be obedient to the will of God; then “no man shall be able to stand before you.”

The people were not to disfigure themselves, “For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.”² God told them that they should, for their sin, become subordinate to a nation whom they neither knew nor understood. “And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. . . . And the Lord shall scatter thee among all people, from one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. . . . These are the words of the covenant, which the Lord commanded Moses to make with the children of Isreal in the

¹ Deut. viii:1-5.

² Deut. xiv:2.

land of Moab, beside the covenant which he made with them in Horeb.”¹ Moses said to Israel, “Ye stand this day, all of you, before the Lord your God; . . . That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.”²

But, afterward, when all these sayings are come to pass, “and thou shall call them to mind among all the nations, whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; ‘That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.”

Moses took farewell of the people, reciting to them that the Lord had not permitted him to enter Canaan, and exhorted them to be strong and courageous and God would not forsake them. He then charged Joshua, his successor, in the presence of the people, in language similar to that in which he had charged Israel. Upon this occasion Moses wrote a song; and he died on Mount Nebo. Before his departure, however, he blessed the people and mentioned the several tribes prophetically. “And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things

¹ Deut., xxviii:33, 34, 36, 37, 43-45, 47-51, 62, 64; xxix:1.

² Deut., xxix:10, 12, 13.

of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and the fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.”¹

JOSHUA.

After the death of Moses, God said to Joshua, “There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.”

The Israelites then went over Jordan, and passed into Canaan, the waters of Jordan dividing. The manna ceased when the land of Canaan was entered, as there was no longer need of its continuance.

Joshua made a league with the nations of Canaan which had allied themselves to fight Israel, and the messengers from the nations, being found out, were made bondmen, hewers of wood, etc.

The land included in Canaan, which had not been conveyed, was now divided, Manasseh and Ephraim being accounted two tribes, and Caleb asked for and received Hebron, a stronghold of the Anakins. “There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.”

Joshua took his leave of the people just before his death, and spoke of the great favor of God to them in the past, and concluded, “Therefore it shall come to pass,

¹ Deut., xxxiii:13-17.

that as all good things are come upon you, which the Lord your God promised you: so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you." He then exhorted them to serve God.

The book of Judges continues the history of contentions with the Canaanites and Judah was called to be the leader of the people. Judah took Jerusalem, but failed to drive out the Canaanites. "And an angel of the Lord came up from Gilgal to Bochim, and said, 'I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, 'I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars:' but ye have not obeyed my voice: why have ye done this? Wherefore I also said., 'I will not drive them out before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.' "¹

JUDGES.

After the death of Joshua, the Hebrews were governed by judges. Still, God did not drive out the Canaanites, but left them to prove Israel.

The next forty years were years of freedom from strife, but for the evil the people did they were delivered into the hand of Midian. The great destruction of men and cattle brought the nation very low. The fifth judge of Israel was Gideon, a man of valor, but of an obscure family. He was threshing grain when an angel came to him and commanded him to save Israel from Midian. "And he said unto him, 'Oh, my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.' " Nevertheless,

¹ Judges, ii:1-3.

he obeyed. The three hundred men who fought for Gideon were of Manasseh ; and the men of Ephraim were offended because they had no part in the proceedings. One hundred and twenty thousand of the enemy were slain. Gideon was requested by the people to become their king, but he refused on the ground that the Lord was their king, saying, "I will not rule over you, neither shall my son rule over you : the Lord shall rule over you."

Samuel, one of the judges and a prophet, was an Ephraimite. His mother rejoiced in a song of thanksgiving for his birth. There had been a dearth of prophets and of prophecy for a long time.

KINGS.

The conditions of government under Samuel and his sons were deplorable, and the people sought this occasion to improve authority by changing from judges to kings, and especially that they might be like the neighboring nations. God permitted it, although they had rejected him as their ruler, through judges. Saul, a Benjaminite, and a large tall man, was appointed king by Samuel ; all the people shouted, "God save the king !" and, in a speech, Samuel relinquished his judgeship. Saul was rejected as king ; and David, a small shepherd boy and musician, was chosen and anointed in his stead. David was reanointed king of Judah only, and Saul's son Ishbosheth was made king of all the other tribes. After reigning two years, Ishbosheth was slain, and David became king over all Israel.

A division of the Hebrews became more and more decided, until it was distinct in both fact and name, the three tribes of Judah, Levi and Benjamin were called Judah and the other ten tribes were called Israel. Israel refused to follow David and followed Sheba instead, and David caused Sheba to be beheaded.

Success in his battles with the Philistines brought out

David's song of victory. The people were then numbered, Israel having eight hundred thousand soldiers and Judah five hundred thousand, and David was sorry that he had had the census taken.

After the ark of the covenant was brought into the tent prepared for it, a sacrifice and festival were held, and David delivered a psalm, in which he said: "Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth; O ye seed of Israel his servant, ye children of Jacob, his chosen ones. He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant; the word which he commanded to a thousand generations; Even of the covenant which he made with Abraham, and of his oath unto Isaac; And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when ye were but few, even a few, and strangers in it, and when they went from nation to nation, and from one kingdom to another people; he suffered no man to do them wrong: yea, he reprov'd kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm."¹

Just before David's death, he authorized the proclamation in favor of his son Solomon as king over Israel and Judah, and Solomon was anointed by Nathan, the prophet.

Because of the constancy of his wars, David could not build a temple for God, but Solomon's reign was peaceful and he reared the temple on Mount Zion in Jerusalem. Solomon spoke and prayed at its dedication, referring to the separateness of the nation, "For thou didst separate them from among all the people of the earth, to be thine

¹ 1 Chron., xvi:12-22.

inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt.”¹

THE KINGDOM DIVIDED.

Enemies arose against Solomon, and among them was Jeroboam, “a mighty man of valor: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.”² Ahijah, the prophet, met Jeroboam, and rent the latter’s new garment into twelve pieces, and said to him, “Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David’s sake, and for Jerusalem’s sake, the city which I have chosen out of all the tribes of Israel:) Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do right in mine eyes, and my statutes and my judgments, as David his father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant’s sake, whom I chose, because he kept my commandments and my statutes: But I will take the kingdom out of his son’s hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do right in my sight, to keep my statutes and my commandments, as

¹ 1Kings viii:53.

² 1Kings xi:28.

David my servant did : that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.”¹ Thereupon, Solomon sought the life of Jeroboam, who fled to Egypt, where he remained until the death of Solomon.

At the death of Solomon, his son Rehoboam came to the throne, and Jeroboam was sent for by the oppressed of the people, who made an address to Rehoboam, saying, “Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.” Before replying, the young king consulted with his father’s aged advisers, and they said to him, “If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.” He also consulted with his young men friends, who advised him to show his authority and so to reply to the people, saying, “My little finger shall be thicker than my father’s loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.” At the time appointed, Jeroboam and the people came to Rehoboam to receive the answer to their request. Rehoboam spoke to the people roughly, saying, “My father made your yoke heavy, and I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.” The people then said to him, “What portion have we in David? neither inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David;” and the ten tribes removed from Judea under the leadership of Jeroboam, whom they constituted their king. Rehoboam continued to reign over the tribes of Judah and Levi and Benjamin.

¹ 1 Kings xi:31-38.

ISRAEL.

Henceforth, the Hebrew race was frequently called ISRAEL ; but more often JUDAH was applied to the tribes that remained in Jerusalem under Rehoboam, and ISRAEL to the ten tribes under Jeroboam.

Rehoboam gathered a great army to fight Israel, but went no further, as the Lord through the prophet She-maiah delivered to him this message, "Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house: for this thing is from me."

Jeroboam built Shechem and Penuel; and, for fear that his people would go to the temple in Jerusalem to sacrifice, and he lose his control over them, he made two golden calves to be worshipped. He set up one at Bethel and the other at Dan, and said to the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. . . . And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made. So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, even in the month which he had devised of his own heart: and ordained a feast unto the children of Israel: and he offered upon the altar, and burned incense." The people worshipped, and the worship was a sin.

A prophet cried against the idolatry and the altar and the disobedience of the priest, but "Jeroboam returned not from his evil way, but made again of the lowest of

the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and destroy it from off the face of the earth."

Judah also relapsed into idolatry, etc., under Rehoboam; and the Egyptians came and took away all the treasures of the house of the Lord and of the king's house. Rehoboam was also constantly at war with Jeroboam and war often existed between their successors. Idol worship was not eradicated from either kingdom.

Jezebel became the wife of Ahab, king over Israel, and idol worship was promoted thereby. She caused, as she supposed, all the prophets of the Lord to be put to death; but Elijah appeared to Ahab and ordered him to assemble the people at Mount Carmel, where the great idol of Baal was worshipped. There, the prophet made the supreme test of the power of Baal and of God by fire in consuming the sacrifice. At the threat of Jezebel to take his life, he subsequently fled to the wilderness. He was taken to heaven in a chariot, and his mantle fell on Elisha, who succeeded him as the prophet, and the fifty sons of the prophets who were at Jericho bowed before Elisha and requested that search be made for Elijah among the mountains. Elisha forbade it, but at last consented, and after three days the party making the search returned, having been unsuccessful.

Syria oppressed Israel, but "the Lord was gracious unto them, and had compassion on them, because of his covenant with Abraham, Isaac and Jacob, and would not destroy them, neither cast he them from his presence as yet."¹ Finally, Shalmaneser, king of Assyria, besieged Samaria, and, at the end of three years, took it. "And the king of Assyria did carry away Israel unto

¹ 2 Kings, xiii:23.

Assyria." Some forty years later, Jerusalem was taken, its principal buildings destroyed, and the people carried to Babylon.

PROPHETS AND PROPHECIES.

A prophet was a person who had received a message from God, and was so impressed by it that he felt compelled to tell it. It came forth naturally from him,—he could not keep it to himself. Communications might be by visions or dreams, naturally as being visual or heard, an impression so strong and forceful that the recipient was compelled to formulate and announce it, though he was not aware of a particular impartation of any communication,—physical, mental or spiritual. It might be to command action, or inaction, declare admonitions or to foretell events.

Schools of the prophets, which were established by Samuel, first at Ramah, and afterwards at Bethel, Jericho and Gilgal, were a kind of theological institution. The students became proficient in the interpretation of the law, and performed pastoral and patriotic duties.

Though the schools of the prophets furnished most of the prophets mentioned in the Old Testament, messages from God and prophecies were not confined to them. God used various instruments as well as many ways to communicate his mind to the people.

Most of the prophetic writings were confined to warnings to the people of the time of the writers of the disastrous effect of wrong-doing, and the blessings that would follow righteousness, and were often spoken on particular occasions or in relation to some expressed desire on the part of the people.

By the prophet Zechariah God said: "As ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, let your hands be strong."

"I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I will have mercy upon them: and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, thine children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again."¹

The prophecy of Amos concerns all Israel, its destruction and its restoration. "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, 'You only have I known of all the families of the earth: therefore I will punish you for all your iniquities,' "Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." "Behold, the eyes of the Lord God upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."² This prophecy of Amos is not only apparently fulfilled in the later life of the Jews, but is probably specially applicable to the house of Israel, that is of Ephraim and Manasseh, as

¹ Zech., x:6-9.

² Amos ix:8, 9.

Jesus, in his time even, sought here and there for scattered ones of the house of Israel, saying, "I am not sent but unto the lost sheep of the house of Israel."¹ This prophecy promises that they shall be preserved. Somewhere, this scattered people of Israel are in existence, and shall, when duly prepared by suffering, trial and self-abnegation in the school of God, accomplish the work of salvation and blessing to all the nations of the earth. It may be that some who, for instance, are called Germans are really the children of Ephraim and Manasseh, and they will become the instruments of salvation to the German race; that others who are apparently French, or Italian, or Spanish, or English, or others of the countries in which they dwell and of whose nationality they seem to be a part, are really of the descendants of Ephraim or Manasseh. Gods knows; we do not. It must not be forgotten in this connection that when the early Christians were scattered abroad by persecution, they went everywhere preaching the Word. So this scattering of the individuals of the house of Israel was done for two purposes: first, to humble them individually, nationally and racially, and, second, to involuntarily sow the seed of their personality and the truth which they possessed throughout the entire world.

God declared that he would cause to cease the kingdom of the house of Israel; and said, "I will no more have mercy upon the house of Israel; but I will utterly take them away. . . . Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, in the place where it was said unto them, 'Ye are not my people,' it shall be said of them, 'Ye are the sons of the living God.' Then shall the children of Judah and the children of Israel be gathered together and appoint them-

¹ Matthew xv:24.

selves one head." Eventually, "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, 'Thou art my people': and they shall say, 'Thou art my God.'"

"Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness." "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a moving cloud, and as the early dew it goeth away."

"Ephraim also is like a silly dove without a heart: they call to Egypt, they go to Assyria." Looking not to God, but to Egypt, the type of the world, they go directly into captivity.

"Israel is an empty vine, he bringeth forth fruit unto himself." Selfishness is not an element of preparation for being a blessing to others.

"Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto him: and they shall be wanderers amongst the nations."

God made a covenant with all Israel that all blessings would follow the race if they were obedient to him, and they should dwell securely in Judea. But they worshipped idols and ignored his exclusiveness. This could not be allowed to continue, as it was incompatible with the training prepared for the children of Ephraim and Manasseh under the covenant made with Abraham. Israel utterly rejected the prescribed religious service of God in the temple, and Judah continued to follow it profunctorily, while her heart was away from God with the worshippers of Baal, in spirit if not in fact.

The prophet Jeremiah said: "The Lord said also unto me in the days of Josiah the king, Hast thou seen that

which backsliding Israel hath done? she is gone up on every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these things, 'Turn thou unto me.' But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel had committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. . . . And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord. . . . The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. . . . In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto their fathers."

"The house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord. . . . Lo, I will bring a nation upon you from afar, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. . . . And it shall come to pass, when ye shall say, 'Wherefore doeth the Lord our God all these things unto us?' then shalt thou answer them, 'Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.' Declare this in the house of Jacob, and publish it in Judah." "And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim."

"Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine. . . . Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth."

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will send for many hunters, and they shall hunt from every mountain, and from every hill, and out of the holes of the rocks."

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, *The Lord our Righteousness*. . . . But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

The prophet then wrote of the restoration of Israel: "Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. . . . I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath re-

deemed Jacob, and ransomed him from the hand of him that was stronger than he. . . . I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou surely art the Lord my God. . . . Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. . . . Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

The people of the house of Israel shall, through their slavery and privation and loss, for many centuries, be prepared for the service they were called unto. How long a time must elapse before this is accomplished depends, not upon God, but upon the learners. They could not fulfil their mission under the covenant made with Abraham until they were duly fitted for the great work when that time should come.

"In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, . . . saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. My people hath been lost sheep: their shepherds have caused them to go astray, they have

turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place. . . . Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. . . . I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead."

The prophet Isaiah recognizes that out of the multitude "a very small remnant" of the faithful is left, however, having been through the fire of preparation with success. "I will turn my hand upon thee, and thoroughly purge away thy dross, and will take away thy alloy," until at last "thou shalt be called 'The city of righteousness, the faithful city.'"

Isaiah is the prophet who, seven hundred years before, gave in detail the prophecy of the coming of the Messiah. He said to Ahaz: "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness."

"There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And

shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: . . . For the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west: they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. . . . And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." This prophesies the coming of Jesus, and his mission and accomplishments. Spirit and its works, through him largely, is the new and powerful element that shall perfect the human instruments and make them the means of producing these great and beneficent and wonderful things and conditions.

The prophet foresees great changes in the earth, and the futility of human action, because of its misdirection.

Isaiah returned again to what he had seen in prophetic vision relative to the chosen instruments. "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away." "Behold my servant, whom I uphold: mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he. . . . This people have I formed for myself; they shall shew forth my praise." "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."

The prophet refreshes the memory of the divinely appointed instruments of his will, giving the message of God: "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel. . . . Remember the former things of old: for I am God. . . . Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

The servant of the Lord is awakened to his mission. "Listen, O isles, unto me; and hearken, ye people, from afar; . . . in his quiver hath he hid me; And said unto me, Thou art my servant, O Israel, in whom I will be glorified. . . . And now, saith the Lord that formed

me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, 'It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.'"¹

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles. . . . For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

¹ Isaiah xlix:1-6.

REVELATION OF GOD IN JESUS

MAN was made innocent, and with every reason to remain so. Personally associated with God, with the companionship of Eve and dominion over all things, his only employment was the keeping of his home in order. Through the influence of imperfect knowledge of God's commands, producing the power of sight over faith, they became estranged from God.

Second, God removed every law from them, but conscience and the natural law of cause and effect. This resulted in a condition of absolute anarchy. Brute force controlled, and only the physically fit survived.

Third, under Noah a sort of theocracy was established, and this very soon ended in Babel, the confusion of tongues and total disregard of God's promises.

Fourth, innocence, freedom and theocratic government having failed, a deeper, broader and more comprehensive plan was begun in the call of Abram. The idea was that a human instrument must be employed to reach mankind, and bring the estranged children of God back to the Father's house and the consciousness of the Father's affection and care. This peculiar people were to be prepared for their assigned service, by course of training,—in revelation through the prophets, in suffering, slavery and privation. Nevertheless, the purpose was not wholly accomplished, as indeed from the beginning it is apparent that it would not be without another power and influence which, in the fullness of time, would appear to complete the work which Abram began under the promises. All through the Scriptures, references are made to one who shall come in the future, to be, as they assumed from the language of the prophecies, the king of the Hebrews, and to be all in all to them, the earthly redeemer of their race.

Fifth, not only was such a ruler promised, but before his advent a herald or annunciator would come to prepare the way for his appearance.

The Hebrews and all other peoples of the centuries before the advent of the Messiah, with isolated individual exceptions, were materialistic, and earthly ambition their goal. The people of the promise, this peculiar people of God, were by various means brought into a higher state of knowledge and consciousness of himself; but still with the attitude that he was distant, austere and just, and with very little discernment of his fatherliness, affection, mercy and care. Though many believed rightly, they felt that they were simply like potter's clay in God's hands, and their inferiority to him made it impossible to contemplate communion or a close and endearing friendship with him. Enoch was the rare exception to this state of mind, and he was known as the friend of God. This feeling must be removed before man, like the prodigal, would feel free to approach his Father's house. God must be revealed to every heart and mind as he really is. Jesus came to instruct a few teachers by person, words, acts and life, in the love, knowledge and power of God.¹ He came to bear witness to the truth,² and to "preach the gospel to the poor; . . . to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."³

JESUS.

The promises of God had apparently utterly failed. The entire Hebrew race had now lost its identity in other countries and in the midst of other peoples. Only the promises of a captain of salvation remained. They longed for and their eyes were strained to discover an

¹ John xvii:9.

² John xviii:37.

³ Luke iv:18, 19.

"ensign of the people."¹ So, in the fullness of time, the voice of John was heard, "Prepare ye the way of the Lord;" and the multitude went unto this strange preacher, who took up his work not where men congregated in the city, but in the wilderness. The priests in Jerusalem were greatly interested in him and his message, and sent messengers to him to inquire who he was. At last they secured from him the answer that he was only a Voice (the phone in the Greek)—only a sound,—his message was all there was to him. Such abnegation!—that he might be forgotten and only the name of him whom he announced should be remembered. At length, about B. C. 4, the Messiah was born, and was baptized by John. The greatest fact in the evolution of this school of preparation for service is the advent of Jesus. He is spokesman of God to "us." "At sundry times and in divers manners" God "spake unto the fathers by the prophets;" but now "unto us by his Son."² Now "the kindness and love of God our saviour toward man appeared."³

Matthew gives the descent of Joseph, the reputed father of Jesus, from Abraham, Isaac and Jacob, but the ancestry of Mary, the mother, is not mentioned.

Under a decree of Cæsar Augustus that every one should be taxed in the city to which each belonged, Joseph and Mary went to Bethlehem for that purpose; and during the few days that they remained there Jesus was born. So many people had come for the same purpose there were no lodgings that could be secured; therefore, it happened that their shelter was a stable, and in that place the Saviour was born with a manger for his crib.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

¹ Isaiah xi:10.

² Hebrews i:1, 2.

³ Titus iii:4.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.' And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."¹

For hundreds of years the prophecy of the coming of the Messiah was known by nations other than the Hebrews, and when the magi or astrologers of the far east saw a new star exceedingly bright, they believed it must portend some great event. How these astrologers knew it was a star sent to guide them to the place of the birth of the promised king of the Jews can hardly be imagined, if they were gentiles; or, were they of the dispersed of Israel? It has been said that the wise men were three in number, and that each, independently

¹ Luke 11:8-20.

of the others, noticed the star and followed it until they came together. From that time on, they apparently disregarded the star, and talked of the birth of the king. They argued that Jerusalem must be their objective place as of course he would be born in the Holy City. On arriving there, they found no evidence that anything extraordinary had occurred. These rich men of the east easily had audience with Herod and asked "Where is he that is born king of the Jews, for we have seen his star in the east, and are come to worship him." Herod gathered all the chief priests and scribes of the people together and asked them about the prophecy of the place of the birth of the Messiah. They informed him that Bethlehem should be his birthplace. "Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, 'Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.' When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy."¹

It will be noticed that the first course of the star was westerly, the course of all stars; and if the magi had followed the course of the star instead of being led by their knowledge, they would not have gone to Jerusalem, but directly to Bethlehem. By following their own knowledge instead of the star they placed the life of Jesus immediately in danger by informing Herod of his birth. However, when they started from Jerusalem for Bethlehem, the star appeared and led them an unnatural southern course. With what "exceeding great joy" they rejoiced when they saw the star upon leaving Jerusalem,

¹ Matt. ii:7-10.

is emphasized by their knowledge of the courses of stars. Still more, God intervened, and in a dream warned them not to return to Herod to give him particulars of the birth, but to return to the east in another way; and Joseph also was similarly warned to flee into Egypt with the young child and his mother, for their lives. Their immediate compliance with the dream caused the child to be saved from the awful slaughter of the babes of Bethlehem, which followed by order of Herod.

After the death of Herod, Joseph and his family returned, settling at Nazareth, in Galilee.

At the age of twelve, the time of confirmation, Jesus went with his parents to Jerusalem to celebrate the pass-over and apparently to be confirmed. He astonished the learned examiners by his insight into truth and spiritual things. At length, in his eagerness, he questioned them.

In his twenties, he had all classes of temptations that fall to man,—that of the world, the flesh and the devil; and became victor in each struggle.

At thirty, he commenced preaching the gospel, at first in the synagogue on the sabbath; and from his disciples chose twelve apostles to be his special class of learners.

Coincident with his preaching, healing was exercised. Popular favor was soon bestowed upon him immeasurably, and after the feeding of the five thousand he perceived the wish of the multitude that he might be their king, which the disciples themselves believed he would become; and James and John requested that they might sit on either side of him in his glory.

Ah, the awakening! The first lesson must be given now to his disciples; the success and notoriety of Jesus was something that was not good for them to glory in. Seeing the multitudes, he slipped away into the mountain,—the disciples followed him, the multitude did not.

The first lesson was long and broad, and related to what they were to be and do. He "taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the poor in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven'."¹

The multitude waited until his return, and he continued healing many of the people, including the servant of the centurion, and then went into Peter's house. The multitude remained; and with his disciples he then went into a ship to cross the sea.

The healed naturally wished to be with Jesus; but that was not the purpose of their healing. They must witness to the beneficence of God among their own people.

When he saw the multitudes, Jesus was moved with

¹ Matthew v:2-16.

compassion, as they appeared to have no shepherd, and he was led to say, "The harvest truly is plenteous, but the labourers are few." He therefore sent forth the twelve apostles, saying to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel."¹ "For the son of man is come to save that which was lost."² He said to them on another occasion, when a woman of Canaan beseeched him to heal her daughter, "I am not sent but unto the lost sheep of the house of Israel."³ Was Zaccheus one of the lost sheep of Israel?⁴ This idea seems to have been known to Caiaphas, the high priest, as he said to the people, in an astonishing speech, that Jesus "should gather together in one the children of God that were scattered abroad."⁵

The twelve apostles were sent out two by two; and Jesus "gave them power over unclean spirits; And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse. They reported success; and were called to rest.

Later, he sent out seventy disciples, two by two, under similar instructions; and they duly reported success.

Not to expect either great or immediate returns from their service, Jesus impressed upon his disciples the method and character of seed sowing; and that that which is apparently the least of all seeds will germinate and grow into great things.

Love is the true impulse and strength of service. Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

¹ Matt. x:5, 6.

² Matt. xviii:11; Luke xix:10.

³ Matt. xv:24.

⁴ Luke xix:9, 10.

⁵ John xi:52.

And the second is like unto it, namely, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

The prime purpose of the coming of Jesus is shown in his statement made to his disciples: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." "In him was life; and the life was the light of men." "The law was given by Moses, but grace and truth came by Jesus Christ." Again he said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

Service is the criterion of the standing of all people before God. "Whosoever shall do the will of God, the same is my brother, my sister, and mother." Jesus said to his apostles, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He "that is greatest among you shall be your servant."

The kinds of service are mentioned in the statements following the parable of the talents.

The servant that is occupied when the Lord cometh is the one who receives the blessing.

Jesus said to his disciples, "My meat is to do the will of him that sent me, and to finish his work." "For I came down from heaven, not to do mine own will, but the will of him that sent me." The disciple is not above his Lord, and his life and interest is to do and finish the same work.

"I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for his sheep. . . I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

He said unto his disciples, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for your body, what ye shall put on. The life is more than meat, and body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for ye rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven: how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your father knoweth that ye have need of these

things. But rather ^{SEARCH FOR} seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."¹

He taught them that suffering lay before them; but that affliction was not given as a punishment for sin committed. It is a most important asset in the preparation of the heart for sympathetic service.

The transfiguration of Jesus is especially important as it indicates the unity of interests and of purpose of Moses, Elias and Jesus, as they talked. It is easy to imagine what would be the subject of their conversation. With what intense interest they must have discussed the various stages and phases of preparation and service of each and all from the call of Abram to the consummation of the plan of salvation.

The end of the mortal life of Jesus was drawing nigh, At the time of the passover, when the multitudes were there, he made an exhibition of his kingly right before the Jews by a formal processional entry into Jerusalem. He entered into the temple, and thrust out all that made it a place of trade.

The events of this last week of his life came crowding in their order. He returned to Bethany each night and came into Jerusalem each morning until Thursday.

Thursday dawned. It was the first day of eating the unleavened bread of the passover, and in the evening Jesus and the apostles gathered about a table in a chamber in Jerusalem, and ate their last supper together in the recognition of the passover. During the meal, Jesus opened his heart and mind to his disciples as he had never done before; bringing them to the expiatory idea of the feast. He said: "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth

¹ Luke xii:22-32.

alone: but if it die, it bringeth forth much fruit." The right kind of fruit is that which springs from self-abnegation only. At the close of the supper, he rose from the table and washed the feet of the disciples for an example for them to follow. Judas Iscariot then went out. Jesus then prayed to God in the wonderful words of the seventeenth chapter of John. The subject is preparation for service; the necessity of unity among themselves being the leading thought. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . I pray for them: I pray not for the world, but for them which thou hast given me: for they are mine. . . Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

It was late when the supper ended; but Judas knew that Jesus and his disciples would pass over the brook Cedron to a garden of olive trees, called Gethsemane, which was on the Mount of Olives on the road to Bethany. Judas went to the Roman camp, and notified them to be at the garden a little later to carry out the plot of taking Jesus into custody. It is said that from the garden Jesus could look over the stream and watch, by the flickering but quickly moving lights, the preparations that were being made for his arrest.

When he and his disciples entered the garden, Jesus said to eight of them, "Sit ye here, while I go to pray yonder." He took Peter and the two sons of Zebedee

(James and John), and went farther into the garden; and a little later went away by himself to fight his battle alone. He knew that he was to give his life for the purpose for which he had come into the world. It was hard for him to give it up and to suffer the awful agonies of dissolution upon the cross; but others had done it without a murmur, even those of a sensitive nature. What was it that made the struggle so intense and awful? He knew that he came as the lamb slain for the salvation of the world; but he had not the ignorance of the lamb. He knew far more than any other human being what his atonement for sin meant. He knew that he must not only take the place of the sinner, but of sin. He must become sin and all that the transition involved.¹

Alone, in the deep shadows of the olive trees, in the bright moonlight, he fought the battle of self-abnegation. In the bosom of his Father from the beginning, with the fullest knowledge of his perfect and exquisite love, God was now to turn his back upon him, to have no communion with him, to treat him as he would sin. As God and sin, they could not exist together. The sonship and love between them must end forever. It will be suggested that he knew that this separation would only be temporary. But it must be remembered that the sacrifice was that of a human and not of a divine.² It is difficult and probably impossible for us to realize how he could give himself as a sacrifice and not have the knowledge of his future glory lessen the force of the thought upon his mind and heart of the everlasting expulsion from the presence of God. We cannot appreciate or understand the dual nature of Jesus. The truth is, however, that he suffered as sin, which is eternal separation from God. He could not desert the cause for

¹ 2 Cor. v:22; Gal. iii:13.

² Phil. ii:8.

which he had come and which was nearest to his heart and the heart of God, and return to his place in heaven. He must give to it the full measure of his devotion. But at what a cost! As the fateful hour drew near, his human nature became more and more affected by it. He must go on and manifest to his followers and the world the measure of supreme love. How could he be willing to become sin and never again see the face and smile of the Father, whose presence was greater bliss than men or angels ever knew. So severe did the struggle become that great drops of blood oozed from the pores of his body, and he fell upon his face and prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." He returned to Peter and his companions, and, finding them asleep, he went away by himself again, and again prayed, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." He returned to them a second time, and finding them asleep went away again and prayed, using the same words. He became calm, and was ready for the subsequent events. He came to his disciples and said to them, "Rise, let us be going: behold he is at hand that doth betray me."

The soldiers approached, and with a kiss Judas pointed out Jesus. He was taken and led away to Caiaphas, the high priest, before whom the scribes and elders were assembled. There was no resistance, except from Peter, who drew his sword and cut off an ear of a servant of the high priest. "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" They spat in his face

and smote him with the palms of their hands. He was calm through it all. The night was spent in accusations and false witnessing. They sought his life, but had not the power to take it; the Roman government only could decree death. So, when morning was come they led Jesus away to Pontius Pilate, the governor. In his colloquy with Pilate, the latter asked him, "Art thou a king then? Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." After hearing the accusations and evidence, Pilate declared that he found no fault in him; but the Jews cried for his death. Pilate therefore released the robber Barabbas and permitted Jesus to be crucified. After he was scourged, the soldiers put a scarlet robe upon him, a reed in his hand and a crown of thorns upon his head, and spat upon and smote him. He was calm. They took off the fancy clothes, and in his own raiment led him to the place of execution. There they nailed him to the cross and raised it; but no murmur came from him. They offered him a stupefying drink, but he would have none of it. From the sixth to the ninth hour darkness was upon the land. Then the fateful moment arrived, when God and sin must eternally part; and in utter despair Jesus twice cried, with a loud voice, "My God, my God, why hast thou forsaken me!" He died instantly, and it is said that death undoubtedly came from a broken heart. "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. . . . Now when the centurion and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, "Truly this was the Son of God!"

Joseph, a rich man of Aramathea, had a new tomb,

hewn out of the rock, and he begged of Pilate the body of Jesus. It was delivered to him, and he laid it in the tomb and rolled the door into its place. Jesus had said: "After three days I will rise again;" and, therefore, at the request of the Jews Pilate sealed the tomb and placed a military guard before it, that the disciples could not come and take his body away, and say that he had risen from the dead.

After his resurrection, "Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He said unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."¹

Peter asked Jesus what John should do, and Jesus replied, "What is that to thee, . . . follow thou me."²

Jesus had been obedient unto the death of the cross for sin, and after being on the earth forty days after his resurrection, he ascended into heaven, from Mount Olivet.

PENTECOSTAL DAYS.

Jesus had promised his disciples that the Comforter, the Holy Spirit, would be sent by the Father in his name, to teach them all things and bring to their remembrance all things he had said to them. At the time of his ascension, Jesus commanded them to remain in Jerusalem until the day of Pentecost, and he promised

¹ John xxi:15-17.

² John xxi:21, 22.

to send them the spirit that they might be endued with power from on high. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The day of Pentecost arrived, the spirit descended, and the apostles began to speak in foreign languages as well as their own, so that each of the many nationalities assembled there heard the gospel preached in his own tongue. Though an ignorant fisherman, Peter delivered a powerful discourse and three thousand persons were converted. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common."

Peter healed a lame man, and spoke to the people, closing with reference to the prophets, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities."

The chief priests and elders were strongly opposed to any reference to Jesus or of his or any resurrection from the dead, and commanded the disciples to speak in that name no more. Peter and John replied, "We cannot but speak the things which we have seen and heard." They reported to their companions all that the officials of the Jews had said to them. Then they prayed for boldness of speech, and further power of healing, etc.; and were filled with the spirit. From henceforth greater power was given to them.

Finally, several of the apostles were arrested and put in prison; but the same night the angel of the Lord opened the prison doors and brought them forth, saying, "Go, stand and speak in the temple to the people all the words of this life." The next morning the prisoners were sent for, the doors were found safely shut, and the keepers standing without before the doors, but no person was found within. Then a messenger came and told the chief priest and associates that the prisoners were standing in the temple and teaching the people. The apostles were again brought before the high priest and the others; but because of the argument of Gamaliel, they were beaten and again freed, being commanded to speak no more in the name of Jesus. They departed, "rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

The number of disciples in Jerusalem increased greatly. One of them named Stephen, a young man full of faith and spirit, did great wonders among the people, and he was brought before the Jewish council, being accused of blasphemy. His face appeared as "the face of an angel," and his long and wonderful address, covering the history of redemption from the call to Abraham to that present moment, cut them to the heart, and they gnashed on him with their teeth. They ran upon him, cast him out of the city and stoned him to death.

A great persecution against the disciples followed, and they were scattered abroad, going everywhere and preaching the word.

PAUL.

A young man named Saul was the apparent leader of the persecution. Once, as he journeyed, near Damascus, a light from heaven suddenly shone around him;

and he fell to the earth. A voice said to him, "Saul, Saul, why persecutest thou me?" The story of his wonderful conversion follows. The Jews then sought his life. He was afterwards known as Paul, and became famous as the great apostle to the Gentiles. He said to the Jews: "It was necessary that the word of God should first have been spoken to you." He became subsequently one of those "that have turned the world upside down." His final parting from the church at Ephesus is tender and noble. Several of the later chapters of Acts are devoted to an account of the work of Paul and other apostles, all or nearly all of whom suffered death for the name of Jesus.

Paul is the author of many of the Epistles, as Romans, Corinthians, Galatians, Philippians, Colossians, Thessalonians, Timothy, Titus and Philemon. The larger part of these, especially the earlier ones, are made up principally of arguments to sustain doctrines of their belief. Paul had been brought up at the feet of Gamaliel, who was learned in the law, and this was the natural as well as the acquired bent of his mind. From that early time, even, the church, or the assemblies of Christian disciples, became theological and doctrinal, rather than possessing the simplicity of the teachings of Jesus of being good and doing good. Religious differences, in fine distinctions of doctrines, have been the curse of the church ever since. Instead of allowing it to be a means, Christians regard it as an end, and are willing to give their lives and fortunes for its perpetuity. In the end, they may save the church organization, but have not advanced the cause of christianity. It is the last step in the plan of salvation for the world. Jesus came to finish the work.

In his epistle to the Christians at Rome, Paul takes up the question, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants,

and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. Not as though the word of God hath taken none effect, for they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."¹

He argues for the efficacy of faith alone, but concludes: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."²

The book of Revelation shows in prophetic language the purpose of salvation. Many writers and speakers have explained the interpretation of these statements in great detail; saying that much of their fulfillment has already come to pass. Like prophecies generally, the best time to interpret them is after they have been fulfilled, because their setting and the terms used to describe and define them are of another time and of other conditions, which are not known until the time of such fulfillment.

¹ Rom. ix:4-10. See Matt. iii:9; Rom. iii:1 2.

² Rom. xii:1.

POST-BIBLE DAYS

THE Bible stops here. Secular history must continue the story of the service established through Abraham. Human imperfections and frailty mark all the way. In spite of persecution, ignorance and schism,—in spite of slavery and apparent racial extinction, the truth and its effect upon humanity has been preserved in more ways than we are yet aware.

Returning to the history of Ephraim and Manasseh, many scholars follow the ten lost tribes of Israel out of Assyria, identifying them in many ways as the people who seemed to be distinct and separate from others with whom they came in contact. Crossing Teutonic lands westerly, they were eventually found in the islands of the West (the British islands) at the beginning of the Christian Era. It is interesting and astonishing to know how many ideas and practices of the Anglo-Saxons and their successors are similar to those of the Hebrews. The great English nation was the outcome of this colonization. It became mistress of the sea, and in the eleventh century the authority of the monarch was limited, and the people began to govern themselves. specul

Rome was the centre of the early church; and by the easy means of communication throughout the Roman empire and the close and constant relation the dispersed Jews maintained with Jerusalem the spread of the gospel was chiefly aided. The first preachers passed rapidly over the country publishing the good tidings. The apostle Paul must be accorded the first place in carrying the message to the countries about the Holy Land, in Europe and in Asia, and he was followed by Bartholomew and Origen. Churches were formed in many places during the first century of the Christian Era; and

persecution of the Christians only intensified their zeal and willingness to suffer for their loved Lord and the cause.

Corruptions were introduced into the church even in the first century. The simplicity of the faith and practices were departed from and futile and useless ceremonies to affect the ignorant multitude became common. Indeed the church has never been free from them since that time. A mysterious meaning was given to the simple passages of the Bible, and believers became enthralled. The clergy proclaimed that they were reverend and possessed of certain power and authority, and that they must be accorded all they claimed. Thus the laymen were compelled to acknowledge that their pastors and teachers were superior to them by special endowment of God, by the laying on of hands, ordination, etc. This investment included the interpretation of the Scriptures and gospel writings.

At first individually independent, the churches of a certain section or province became united in an ecclesiastical government. By this system, the ancient privileges of the people were diminished, and the power of those in authority greatly augmented.

Discussions in the synods of the hierarchy evoked the idea that religion consists more in prayers, meditations and practice of certain declared rites than in the purity and correctness of actual life. Ceremonies appeal to human desires and are readily adopted. They cause divisions, and therefore sects. Universality will ensue when the life of the individual is the only element of Christian practices. Among the things which tend away from real experiences are the celibacy of the clergy, the manner of baptism, the dim religious light, burning of candles, the method of observance of the Lord's supper, wearing of certain vestments, the eucharist, penances, alleged human remission of sins, the monastery system, fastings, efficacy of the sign of the cross, worship of Mary, etc.

In the fourth century Christianity was established by law in the Roman Empire. Fearing the downfall of pagan superstitions, a bloody persecution followed, continuing for several years.

The completion of St. Peter's church at Rome required such enormous sums of money that Pope Leo X published a general indulgence for forgiveness of sins; and in Germany the people were informed that they might thus obtain releases for future sins as well as those already committed. This caused Martin Luther to become more and more impressed with the seriousness of the circumstances.

In the Roman church, the see assumed and held tremendous preeminence and authority in civil and political matters. Those whom pontiff or bishop excluded from the communion of the church not only forfeited their civil rights and advantages as citizens, but the common claims and privileges of humanity, degrading them to a level with beasts. The powers of those highest in authority increased by the exercise of their assumed power until, in the eleventh century, the popes proclaimed themselves masters of the world and affirmed that the whole earth was their property. Ignorance and superstition correspondingly increased. The clergy were concerned in the greatest crimes, and the laity, also, believing that they could purchase pardon with money, followed the example of their pastors without remorse. While this was true of the mass, there were numerous exceptions. It was a time that proved men who still believed in Jesus Christ and the truth as it is in him.

THE REFORMATION.

Century followed century, and martyrs made the supreme sacrifice for the simplicity of faith in the truth of the gospel. The greatest of these, probably, was John Huss, a professor of the University of Prague. He had

read Wycliffe's writings and as early as 1401 proclaimed various truths against the bishops. He was burned alive at the stake in 1415. The rulers of the church believed that his name even passed into oblivion when his ashes were thrown into the Rhine; but his teaching had spread throughout Bohemia, and the Bohemian states protested against the monstrous acts of the council. The pope excommunicated the followers of Huss, and they declared war against the powers and wrongs and errors of the church. This conflict continued several years and shows that there were thousands in Europe whose faith in the gospel had been tried by fire and many had given their lives for it. The boldness and steadfastness of purpose of the Hussites prepared the way for the Reformation. The spirit of truth grew steadily from that time, and was more and more openly declared.

Peter Walden, a wealthy merchant of Lyons, France, eager for the advancement of real christianity and Christian knowledge, secured a translation in French of the gospels and some other books of the Bible. He discovered the glaring differences of these writings and the doctrines of the pontiffs. He, thereupon, gave all his estate to the poor and, joining with some other men who had adopted his devotion to the truth, began to teach the new views of christianity. The clergy soon opposed him, but his revelations were so satisfying and plain and attractive that his followers were readily and constantly increased. Assemblies for religious worship were formed in France and Lombardy, and the new faith spread throughout Europe. Neither fire nor sword, nor the cruel inventions of merciless persecution swayed them from their fortitude. They maintained that the clergy should imitate the poverty of the apostles and that every Christian was qualified and authorized to instruct and exhort each other. They believed that confession could be made to any believer, denied that expiation for sins

could be secured by paying or doing penance, and that indulgences were introduced and practised simply because of the avarice of the clergy. Rigorous persecutions of the Waldenses continued for more than four hundred years, until about 1700, when, through the intercession of the English and Dutch governments, the scenes of violence and bloodshed ceased.

In England, the first reformer was John Wycliffe, of the University of Oxford, who, in 1365, took a position against the abuses of the papacy. His most important work was the translation of the Bible into English.

AMERICA

EUROPE was in this condition when there was born in Genoa, Italy, a man of religious fervor of soul (shall we say inspiration?), who became possessed of the idea that the earth was round and that by sailing westward he could reach the eastern shores of Asia and Europe. Being a son of a woolcomber, he possessed no power by which he could persuade a government to assist him in getting a vessel, crew and equipment. After eighteen years spent in such vain attempts, Queen Isabella of Spain learned of him, and hearing the statements of his belief became interested in them. Her government, however, would not consent to support the scheme, and she obtained the means for procuring three small vessels and manning and supplying them for this purpose by disposing of her private jewels. Christopher Columbus sailed from the little port of Palos in 1492. It was only through his great faith that he persevered in proceeding westward against threatened mutiny and death, and succeeded in the discovery of America, which was as much a new world to Europeans as if it had just been created. Columbus never saw the continent, and probably died ignorant that he had discovered one.

THE REFORMATION IN ENGLAND.

The discovery of this new western world was followed by the great reformation of the sixteenth century, which was begun by Martin Luther, in Germany, in 1517. The pope had assumed the supremacy in both spiritual and temporal affairs. Against the anathemas from the heads of the church, Luther made great advances in France and England. With Melancthon, he had translated part of the New Testament in 1522, and thereby the

people learned the true laws of Christ, as opposed to the practice of the church. They openly renounced the papal supremacy and entered a solemn protest against a decree of the diet of 1529. After several years spent in attempts by the emperors to reconcile the Protestants to the doctrines and practices of the Roman church, in 1555, the diet of Augsburg decreed that Protestants in Germany should be entirely free from the Roman pontiff and bishops, and allowed to decide for themselves in religious matters, joining the church they might choose. In France the Reformation gained headway in spite of burnings at the stake. The Protestants there were called Huguenots by their enemies and they suffered more than those in any other country.

The Protestant cause made great progress in England; and especially during the reign of Edward VI by the zeal of Archbishop Cranmer. King Edward's sister, "Bloody Mary," succeeded him on the throne in 1553; and she bent all her energies to restore catholicism. She hesitated at no measures to effect it. She consigned Cranmer, Latimer, Rogers and others to the flames; and in consequence of her cruelties a powerful prejudice arose against the Catholics. Their cause sank and that of the Protestants rose, causing a great extension of the Reformation. The martyrs were indeed the seed of the church.

Queen Mary died in 1558, and she was succeeded by her sister Elizabeth ("Good Queen Bess"), who became the most respected and powerful sovereign in Europe. She fostered the Protestant religion, and delivered the people from the bondage of Rome and established the Church of England in its present form. She was desirous, however, of preserving in the Protestant service the ornaments and habits worn by the clergy in Queen Mary's reign, when the Romish religion and rites were triumphant. This caused great discontent among

a large number of her subjects; and multitudes refused to attend services where they were used. Separate congregations were established and prohibited. They then assembled in private houses for worship, and the suppression of such services was also attempted. Imprisonment was suffered by those who would worship God as their consciences dictated.

Puritanism became so strong in England that a simpler form of worship was generally desired, but Archbishop Laud repeatedly added to the liturgy of the church and introduced new ceremonies, to which multitudes refused to conform.

AMERICAN COLONIZATION.

America had been discovered and adventurers had learned a little about it, but no attempt at colonization had been made until 1562, when a settlement by the French was attempted at Port Royal on the coast of Florida. The next, in 1564, was near St. John's river, and the third at St. Augustine the following year. None of these colonists found the gold they sought, and almost immediately perished by hunger or the Spanish sword. In 1585, the first English colony was attempted at Roanoke, on the Carolina coast. These colonists, also, spent their time in hunting for gold; and no one knows what finally became of them.

In 1605, some Englishmen made a settlement at what is now Woolwich, on the coast of Maine, but they decided that the cold was too great to permit Englishmen to live so far north, and abandoned the project. The first permanent settlement was made by Englishmen at Jamestown on the coast of Virginia, in 1607. At first the colonists spent their time in searching for gold, but they finally became tobacco producers for the European markets. There were so many gentlemen among them that slave labor was established. Next came the Pilgrims, who had fled from England to Holland, where they were

permitted to enjoy their religion. But, when the Dutch entered upon a war and all inhabitants, whether citizens or aliens, were to be drafted into military service, they sought another hospitable land. Friends in England interested some merchants of the congregation of Rev. John White, in Dorchester, and two or three merchants agreed to fit out two vessels immediately with crews and all needful supplies, providing that the Pilgrims would return the vessels in the spring with a cargo of such articles as could be procured, as fish, furs, etc. While the drums beat in the streets of Leyden, calling the men to arms, the Pilgrims speedily left Holland and went to England, where they embarked for America. They settled in Massachusetts Bay at a place they named Plymouth. There they enjoyed their religion. The Mayflower society embraces most of their posterity.

SALEM.

English merchants were interested in the cod fisheries along the New England coast at that period and recognized the fact that it would be more advantageous and profitable if the fishermen did not have to be transported to and from England with the fish, and the vessel not to have to remain in American waters while the cargo was being secured. Also that it would be better in every way to have the fishermen remain in New England and fish while the vessels were sailing back and forth, across the ocean. So a fishing stage was established at Cape Ann in 1623-4. Two years trial caused the scheme to be pronounced a failure. At the time it was discontinued, Roger Conant was the overseer and Rev. John Lyford the religious teacher. There was a considerable number of fishermen and landmen. The merchants offered the men and their families free passage to England or Virginia, and most of them embraced the privilege. Rev. Mr. Lyford urged

Conant and others to go to Virginia with him, but they refused.

Rev. John White, of the church in Dorchester, upon being informed of the determination of Conant and a number of his companions to remain in New England promised to send over a colony to join them. The men were unanimous in their determination to become the nucleus of a permanent settlement that the Christians in England might have a new home and new freedom and the oppressed an asylum. These men were the wheat which remained after the sifting of the fishing plantation. Those having a narrow vision and desirous of an easier time, took advantage of the offer and are forgotten. Those that remained for a noble purpose have their names enrolled on the foundation stones of the Republic, of which they were the meagre beginning. They appear to have had a vision of the future, and certainly there was ever manifest the desire and the purpose of establishing a community which would be a blessing to others. Their spokesman, Roger Conant, declared that it was for posterity, for those that would come after, and for the future. He builded better than he even dreamed,—not for profit nor personal advancement. The whole of his long life shows his superior Christian life. Thoughtful, peaceful, patient, broad, far-seeing and unselfish, he ever sought the advancement and good of the people who were with him and those who came to join them in the great work which was always in their thought and has ever since been the controlling inspiration of their successors. The associates of Conant were of a similar mould.

The fishing station at Cape Ann was exposed to the easterly storms and the buccaneers of the ocean, and the soil was unsuitable for cultivation. They therefore removed into the Bay, and at Naumkeag, now Salem, constructed their several small houses.

Their faith was tried by two years of waiting, but they remained steadfast. At last, in 1628, the ships with the colonists arrived, but Roger Conant was supplanted by John Endecott as the head of the company. Conant apparently did not complain and ever manifested a beautiful spirit in doing all he could to advance the settlement. Endecott was a man of great executive ability, as well as of Christian spirit.

A year later, the charter came. This was granted by King Charles I, and upon the receipt of a large sum of money, which he needed at that time, he yielded to the patentees of the Massachusetts Bay Colony the right of political government. Endecott was the first governor. A year later, John Winthrop came as a new governor, and the steady influx of colonists expanded the settlement, Boston and other places being built and occupied.

To the year 1616, Massachusetts Bay was thickly populated with the aborigines. In that year began a series of epidemics, which, before 1619, had taken away nine-tenths of the natives. When Conant came to Naumkeag, for fifty miles north and south along the coast and for a score of miles inland there were only a few and scattering red men left. These welcomed the white settlers, whom they sought for protection in their weakened state. English and Indians planted fields side by side, and the latter instructed the English in the fertilization and cultivation of the important maize. This condition was providential in offering the opportunity to found a colony, and to reach the natives in a friendly and useful as well as Christian way. History shows the weakness of humanity in the dealings with the red man as the domain and power of the white man increased.

Salem was so named because it meant peace—the condition that the world has always desired, but sought

in erroneous ways and methods. "The New English Canaan," the title of Thomas Morton's book, published in 1637, shows what was in the minds of the people as to the aim and purpose of the new settlement. The Puritans were people of education, property and ability and of the best families in England.

The Pilgrims left England with bitter thoughts of the established church, but the Puritans, who had not wholly separated from it, left with regret, loving it and the Christians who constituted it, but unable to conscientiously practise some of its requirements. These Nonconformists left England as nonconforming Episcopalians, but landed in America as thorough Congregationalists. Somewhere on the ocean the transition had involuntarily taken place. The cause was the necessity for simplicity of worship and the equality of the emigrants. Complete democracy in every relation arose from the exigency of circumstances. The Congregational form of church government and worship has never been departed from by the people of this country, though other forms, through freedom of worship granted to all, exist in all sections.

The town meeting, where every man took part in the conduct of material affairs of government was immediately established, not because a set form of government had been adopted in its inception, but because it was the natural and necessary outcome of conditions. All were equal and of the same power and authority in all things until a majority ordered otherwise. The town meeting has never been abandoned in New England nor in the other states.

The schoolhouse has accompanied the Congregational church and town meeting from the beginning. To be intelligent and able citizens, each must be educated, and this is so vital to democracy that the common school is a necessity and therefore came into existence

in the beginning. The first college (Harvard) was established in 1636. A large tract of land was given for its site in Marblehead, but Cambridge was deemed more central and there it was located. This institution has always been a most potent factor in the progress and development of the Puritan colonies. The institution of a college so early indicates that the colonists were building for futurity.

In the very infancy of the Massachusetts Bay Colony at Salem was begun the wonderful series of records which manifests the purpose of the settlers. They were not ephemeral memoranda, but fashioned and ordered as the beginning of a long and continuing system. Nothing like it was ever known anywhere in the world before nor since that time. The doings of the church and state were recorded in great detail. The birth, marriage and death of every person was written in books prepared and kept for that purpose by proper officials and no distinction was made because of education, property, race or condition. The actions taken in town meetings were recorded in the same detail, sometimes even to announced "dissents" of individual voters on the passage of particular orders; and in the courts, the evidence was reduced to writing. Pure democracy never before existed. The country's history has been frequently written and so has that of each state. Nearly every town has its published history in utmost detail, containing the private lives of the citizens as well as public affairs, and most families have their complete and voluminous genealogical and biographical histories. To preserve these records large amounts of money are spent every year throughout the nation in copying and printing them.

The settlement of Salem and of the other places in the Massachusetts Bay Colony have expanded and are still developing in every section of the land. To Salem,

millions of people in the nation trace their families, and go to it in ever-increasing numbers to get acquainted with ancestral homes and localities and early incidents of history.

DEMOCRACY OF AMERICA.

The Puritan colony originated as a collection of individuals, never having a power other or higher than the expression of themselves collectively. They made their own laws, which were based on their necessity.

They lived together in the simplest form of a neighborly agreement. When any question of expediency or principle arose, they consulted and agreed upon what action should guide them then and in the future. This simple means of settling questions resulted in the formal town meeting. Thus, from the very beginning, by the old planters living together in Salem this pure democracy was practised. When the General Court was formed, all the freemen of the settlements met together in the same way as the town meeting was held in the individual towns until the number became very large, and it was agreed that the town meetings should continue and retain all their initiative and authority for their own government, and their representatives chosen by themselves should meet together in the General Court. This rule has never been changed.

For the first time in history man's individuality was normally established.

The interdependence of the first settlers cemented them together in sympathy and mutual helpfulness, and their identical convictions, aims and purposes solidified their society. Service became their habit and very existence.

Democracy which thus germinated in secluded and quiet domesticity acquired a new clearness, simplicity and vastness.

Radical recognition of equality of rights inspire individuals with self-consciousness and respect and opens before them a bright horizon of nobler purposes and aims which is at once development and consummation. All these things produce the deepest enthusiasm for all that is grand, generous and noble. Being a collection of such individual convictions the same public manifestation follows.

Out of the fathomless depths of human nature, these agencies evoked new life and activity and new characteristics. Being in the possession of the highest good, no sacrifice could be too great for its defence and preservation; and so here freedom has reached its highest expression.

It was not the aspiration of a race. All races became fused by freedom and the equal social organization. By religious and political liberty and equal rights, by combined action of climate, new necessities, new hardships, new and more intense intellectual activity, the Puritans became unlike any race. The Yankee result is of a peculiar type. He impresses his ideas voluntarily and involuntarily, and freedom necessarily follows him.

Salem, and no less the people of the settlements into which it expanded, have been the leaders in freedom. From the time of Roger Williams to 1686, when King James II undertook to withdraw the original charters of the New England colonies, in public and in private, the citizens constantly declared their right to govern themselves, and eventually sent the royal governor to his home across the waters. The new government in England which followed the abdication of James II, included Plymouth colony in the new Province of Massachusetts Bay. The governor was appointed by the crown. The people were not pleased with this change, which the English government had no right to make, and chafed under royal governors. Through the French wars, the

American troops principally fought the battles for the English and paid for the expenses of them by heavy taxes, which the colonists opposed as far as possible. They felt that they were paying too dearly in lives and money for something in which they had no interest; and when England did all she could to stop manufactures in America and ordered the raw material to be exported to that country that it might be manufactured there with great profit, this unfair dealing with them by the mother country was openly opposed publicly and privately. Finally, in 1761, parliament provided for writs of assistance, which was in violation of the dearest principles of the Magna Charta. The first application for such a writ was made to the superior court then sitting in Salem, by deputy-collector Cockle of the Salem port. James Otis, then advocate-general of the province, was requested by the royal authorities in Boston to appear for the writs. He refused, and resigned his office. The merchants of Salem and Boston, thereupon engaged him to make their defence. The trial occurred in Boston; and, without fear or fee, he addressed the court for four or five hours declaring the position and rights of the province.

Otis rose, and great in patriot fame,
 To listening crowds resistance dared proclaim.
 From soul to soul the bright idea ran,
 The fire of freedom flew from man to man :
 His pen, like Sydney's, made the doctrine known,
 His tongue, like Tully's, shook a tyrant's throne ;
 Then men grew bold—and in the public eye,
 The right divine of monarchs dared to try;
 Light shone on all, despotic darkness fled—
 And for a *sentiment* a nation bled.¹

John Adams was present at the trial, and he wrote:
 "Then and there was the first scene of the first act of

¹ Hon. Thomas Dawes, in 1783.

opposition to the arbitrary claims of Great Britain. Then and there the child Independence was born."

Practically every town in the Province of Massachusetts Bay passed votes, objecting to the tyranny of Great Britain and declaring that the people would not comply with them, for years before the storm of open rebellion broke into actual war. In these votes or resolutions it was stated that for the sake of the future these over-bearing acts could not be submitted to, but would be opposed by the lives and fortunes of the colonists.

Parliament continued to pass obnoxious laws, as the stamp tax of 1765 and the subsequent acts levying duties on imports. Finding it difficult to collect the customs, troops were sent to Boston to enforce their collection.

In the spring of 1774, the port of Boston was closed, and the customs officers were removed to Salem and Marblehead. Four regiments of British troops were quartered in Boston; and the royal governor took up his residence in, and the administration offices were removed to, Danvers, formerly a part of Salem. A part of the troops were quartered near the house of the governor. The General Court convened at Salem June 7th. Massachusetts being the principal maritime province, took the lead in all opposition to English commercial despotism, and had requested the other colonies to send delegates to a general congress to be held at Philadelphia the next September, to consult upon the restoration of harmony between the colonies and Great Britain. At this meeting of the General Court in Salem, delegates were appointed to attend the congress. The governor was thoroughly aroused and prepared to arrest a number of Salem men and send them to England for trial for various violations of the laws of parliament. More important infractions diverted his attention. He ordered the general court to convene in Salem October 5, but withdrew the command. Maine was then a part of Massachusetts, and, in spite

of the withdrawal order of convention, the members came to Salem, and, according to the vote of their constituent towns, resolved themselves into a provincial congress, electing John Hancock of Boston, chairman, and Benjamin Lincoln of Hingham, secretary. Resolutions were passed which practically renounced the authority of parliament.

The first repulse of the British troops occurred at Salem February 26, 1775 ; the next at Lexington and Concord April 19th ; and the third at Charlestown June 17th.

The war was now on. John Hancock became president of the Continental Congress, and his name was written first on the Declaration of Independence.

Great Britain was the greatest maritime nation in the world, and its fleet of frigates was large and formidable. The American colonies had no armed vessel, and its soldiers were almost entirely the awkward farmers and backwoodsmen, but the latter valiantly withstood the British regulars and gave them ball for ball. As to a navy, the merchants of Salem and Newburyport principally armed and manned the vessels they had and as privateers sent them out to harrass the English commerce. They built larger vessels and made them serviceable as far as possible as war vessels. Salem had one hundred and fifty-eight of these vessels on the ocean so equipped ; and they took four hundred and fifty prizes from the enemy. Some of the wealthy merchants consumed their entire property in this way. Each patriot made the cause his own. Every one was on the initiative and practically a volunteer.

The participation of Salem and associated towns is most prominent in the story of the War of the Revolution. Washington leaned greatly upon the people of this section and gave many tributes of praise to them. One of the major generals was born here, and another was the commissary-general of the Northern army. A large

volume could not contain the history of support in lives and fortunes given here to the cause of independence. Benjamin Lincoln became a major general, and it was he who was selected by Washington to have the honor of receiving the sword of Cornwallis upon his surrender at Yorktown, in 1781, thus ending the long conflict and bringing into national life the United States of America.

The snow-white sails of the merchant ships of Salem were soon seen in every water of the known world, and became famous in the uttermost parts. Arabia, India, China, Japan, The Philippine Islands, Sumatra, Batavia, Feejee Islands, Australia, Madagascar and Africa thus became introduced to commerce and Western civilization.

The influence of the new nation immediately became manifest on every hand, and its ideas and institutions long ago permeated all the nations. None have contributed so much directly for the advancement of the material welfare of the human race, and its missionaries in all parts of the globe are beyond comparison with any other country. The establishment and endowment of hospitals and colleges in all lands is notable. The English language and dress and customs throughout the world are more common than any other.

What is the destiny of this country of upward a hundred million people? Is it indeed the company of peoples that were promised to the patriarchs, and is this the fulness of time, as some say, when there would come out of the east and north, from every nation, the people who should inhabit the promised land and live not to themselves, but be the means of salvation to a long suffering world?

No other nation has had such a beginning, no other had a definite purpose in its inception to exist for others and not for itself alone. No other nation in its beginning, nor at any time, has had the pure democracy of America.

The prevalence of the desire for freedom and democracy in America has always existed, and its late manifestation in the World War is typical of it. Not conquest, nor revenge, nor selfish aggrandisement of any sort or degree actuated the people to give money, sons and husbands and brothers, to eat undesirable food, to put up with inconveniences and losses. The inducement on every hand was to save civilization, to promote democracy, and to save those countries which had been most shamelessly entered, pillaged and almost ruined by a nation whose whole interest was destruction of everything worth while. To this call the people rallied as never before in the history of any nation. Every able-bodied man was called into service, and millions of young men were sent, in wonderful brevity of time, three thousand miles. Hundreds of thousands of these made the supreme sacrifice, turned back the German hordes, and ended the catastrophe. America opened its purse and loaned to the allied nations of Europe the billions of dollars necessary to continue the awful struggle. In return, America asks no benefits, no part in the territory which Germany and Austria has had to relinquish, being satisfied with ending the terrible conflict in that distant land. More than that, as the war left millions of families in Europe destitute, and their children in imminent danger of starvation, an appeal to the people of America to save them brought sufficient money to feed and clothe them until a new harvest, and these children were of the enemy countries as well as of the allies. The world never before witnessed such nation-wide generosity and magnanimity.

President Wilson sought to induce America to enter the league of nations, but the people refused to do so. The prophecy is that the promised nation would dwell alone, and surely America occupies that position, follow-

ing the declaration and advice of Washington to avoid European entanglements.

Again, America has always won in war. The promise made to the nation of prophecy is that no weapon that is formed against it shall prosper.

Again, the promised nation shall possess the gates of its enemies. The United States now controls the Panama Canal, the Philippine Islands, Hawaiian Islands, Guam, and Yap.

The greatest error that was committed by the English settlers of New England was the driving of the Indians from their homes and fertile lands and taking possession of them for themselves. But it is to the credit of the people that such a thing was never repeated. The nation has always paid for the lands that have been added to its domain,—as Louisiana, the Northwest Territory, Alaska, Hawaii, Texas, and Dutch Guiana. When, by the fortunes of war, territory has been secured, as in the case of the Philippine Islands, America has paid for it in cash.

The intolerance of the Puritans in religion was manifested in the two extremes,—the Episcopalians and the Quakers,—one the extreme of ceremony and ritual, and the other of simplicity. The second, however, had seemed the greater heresy, strange as it may be, and intolerance was overcome only after a number of excellent Christian lives had been sacrificed.

Superstition was firmly entrenched in the belief of the people, and in the awfulness of Salem witchcraft nineteen lives purchased freedom from the power of demonology. The old-time errors had to be overthrown, and the battle ground was in Salem, where the people awoke to sanity.

The country has done much to purify and redeem itself. Slavery was practically abolished in the North before the Revolution; but in the South it continued

until, at great cost of money and blood, the proclamation of Lincoln emancipated the colored race January 1, 1863.

Salem and its near towns had a greater share in the rise of abolition than is ordinarily known. In this neighborhood was born William Lloyd Garrison and John G. Whittier, and Charles Torrey was of Salem, and Harriet Beecher Stowe lived in Andover.

Prohibition came next being made a provision of the constitution of the country; and women received their political emancipation, also, by a constitutional amendment.

DESTINY OF AMERICA.

A company of immigrants from its inception, the portals of the government have always swung wide open to the oppressed of the world, and millions from out of every land of every tongue and race have come to receive of its beneficence. America is indeed a non-racial nation. The work of Americans is to assimilate these strangers,—Americanize them,—that they may understand and appreciate our government and institutions and ideas, and be desirous of being an integral part of the nation. America is not only a melting pot, but a smelting pot, where the dross of former times and conditions shall be eliminated.

There are mobs and violence, strikes and murders, and bribery and corruption. Investigations are made, and courts and legislatures are correcting these errors. In other countries similiar occurrences exist, but the knowledge of them is kept from the people. In the process of purification only, the scum rises on the living boiling water. Dead waters remain quiet and evils sink out of sight, because there is no life or activity to stir them to the surface.

Learning here the principles of true liberty and righteousness and magnanimity, many of the foreign born

have spread the news to their kindred and friends across the sea in their various fatherlands, and others have returned to the homelands and carried the message of all that America stands for with an influence that no stranger could ever possess. Thus the service assigned to Abraham and the promised land is being performed in a wondrous way and to a mighty extent. How little we know of the methods by which great and enduring things are accomplished by the hand of God!

The manifest destiny of America is to be a blessing in every way and everywhere throughout the world. Its natural method lies in development as individuals and as a social organism, and upon those whom it can reach its effect is like leaven till all be leavened.

If this be true, the privileges and duties are such that in them every American has a peculiar interest and share. The inherent principle lies in the exemplification of the deep faith of Abraham and his successors and the pure life and teachings of Christ in the life of each. When the generous and magnanimous nation puts on the whole of the Christian life, strikes, mobs, violence, bribery, will lapse and the world will be redeemed.

The sabbath Millenium, the seventh thousand years, according to Bible chronology, is said to be dawning. If this be also true, we are living in a wonderful period, —the most interesting, most important, most active time in all the ages. A closer study of the Bible will give a more lively and direct interest in God and his work in the world in past, present and future and the most patent direction in relation to service.

*Thesis: America is the Promised land
given to Abraham!*

Logically this thesis disintegrates.

*one example: The chosen nation would be a spiritual as
well as a political one - Theocratic - in harmony & good then &c.*

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